



A Sermon of
The Benefit of Con-
TENTATION.

By H. Smith.

Taken by Charecterie, and
examined after.




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THE BENEFITE OF Contentation,

1. Tim. 6. 6.

Godlines is great gaine, if a man be content with that he hath.

 Cranse when we preach, we know not whether wee shall preach againe, my care is to choose fit and proper textes to speake, and that which is necessarie for you to heare. Therefore thinking with my selfe what doctrine were fittest for you, I sought for a text which speaks against couetousnes, which I may call y Londoners sin. Although God hath giuen you more then other, which shoulde turne couetousnesse into thankfulnessse, yet as the Iuie groweth with the Dike, so couetousnes hath grown with riches: euerie man wissheth the Philosophers stone, and who is within these wales y thinks he hath inough, though there be so many that haue too much? As the Israelites murmured as much whē they had Manna as when they were with-
on

Exod. 16. 2



but it, so they which haue riches couet
as much as they which are without the:
that conferring your mindes and your
wealth together, I may truly say, this
citie is rich, if it were not couetous: this
is the deuill which bewitcheth you, to
thinke that you haue not enough, when
you haue moze then you need. If you
cannot choose but couet riches, I will
shew you riches which you may couet.
Godlines is great riches. In which words
as *Iacob* craued of his wiues and his Gene. 35. 4
seruants to giue him their Idols, that
he might burie them, so *Paul* craueth
your couetousnesse, that hee might bu-
ry it: and that ye might be no loosers he
offereth you the vantage: in stead of gain
he preposeth great gaine. Godlines is
great gaine: as if he should say, Will you
couet litle gain before great? You haue
found litle ioy in money, you shall finde
great ioy in the holy Ghost: you haue
found litle peace in the world, you shall
find great peace in conscience. Thus se-
ing the world strive for the world, like
beggars thrusting at a dole, Lawyer a-

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1. King. 12. 4.

gainst Lawyer, brother against brother
neighbour against neighbour for the gol-
den apple, that poore Naboth cannot
hold his own, because so many Achabs
are sicke of his vineyard: when he hath
found the disease, like a skilful Physitian
he goeth about to plucke out the greedy
woyme which maketh men so hungry,
and sets such a glasse before them, that
wil make a shilling seeme as great as a
pound, a cottage seeme as faire as a pal-
lace, a plough seeme as goodly as a Di-
adem, that hee which hath but twentie
pounds, shall bee as merry as he which
hath an hundred, and hee which hath an
hundred shall be as iocund as hee which
hath a thousand: & he which hath a thou-
sand shall be as wel contented as he that
hath a million: euē as Daniel did thrive
with water and pulse, as wel as the rest
did with their wine and iunkets. This
is the vertue and operation of these
words, if you heare them with the same
spirite that Paule wrote them, they will
worke so vppon your heartes, that you
shall goe abray euery man contented
with

Dan. 1. 12.

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that which he hath, like *Zachens*, which
befoze he had seen *Chzist*, knew norhing
but to scrape, but as soon as he had hard
Chzist, all his mind was set vpon gi-
ning: this was not the first day that *Za-
chens* seemed rich to others, but this
was the first day that *Zachens* seemed
rich vnto himselfe, when riches seemed
dang, & Godlines seemed riches. *Chzist*
doth not wil other to giue al their goods
away to the pooze, as he had the yong
man, to see what he would do, but he
which forbade him to keepe his riches,
forbids vs to loue riches, which makes
our riches seeme pouertie. When ye con-
temne riches, ye shal seeme rich, because
no man hath enough but he which is con-
tented: but if you couet, and grone, and
thirst: as *Iaakob* gaue *Ruben* a blessing,
but said thou shalt not be excellent, so
God may giue you riches, but hee
saith, You shall not be satisfied. For yee
will be couetous vntill yee bee religi-
ous. He that will haue contentation
must leaue his couetousnesse in pawne
for it.

Luke. 19. 8

Math. 19. 21

Gen. 49. 4

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1 King. 5. 4

Ag. 9. 18

Gen. 30. 1

This is the spirit which wee woulde
caste out, if you will leaue but this one
sinne behinde, you shall depart out of
the Church like *Naaman* out of *Jordan*
as if you had bene washed, and all
your sinnes swept away, like the scales
from *Daules* eyes. For what hath
brought vsurie, and simmonie, and bzi-
berie, and crueltie, and subtiltie,
and emule, and strife, and deceit in-
to this Citie, and made euerie house
an Inne, and euerie shop a market of
oathes and lies, and fraude, but the
superfluous loue of money? Same
Conetonsnesse, and thou hast named
the mother of all these mischiefes: o-
ther sinnes are but hirelinges vnto
this sinne: vsurie, and simonie, and
extortion, and deceite, and lies, and
oathes are Factors to conetonsnesse,
and serue for porters to fetch and bring
her living in. As the receiuer makes
a theefe, so conetonsnesse makes an v-
surer, and extortioner, and deceiuer,
because she receiue the bootie which
they steale. Euen as *Rachel* cried to
her

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her husband, Giue me children or els
I die: so Conetousnesse crieth vnto
vsurie, and bziberie, and simonie, and
crueltie, and deceipt, and lies, Giue
me riches or els I die. Howe they
may saue a litle, and howe they may
get much, and howe they may pro-
long life, is euerie mans dreame
from sunne to sune, so long as they
haue a knee to bow vnto *Baal*: So
manie vices bud out of this one that
it is called The roote of all euill. As if
he woulde say, The spawne of all
sinnes. Take away couctousnes and
he will sell his wares as cheape as
hee: He will bring vp his Children
as vertuouslie as hee: hee will refuse
bribes as earnestlie as hee: hee will
succour the pooze as hartily as hee:
hee will come to the Church as light-
lie as hee. If ye could feele the pulse of
euery heart, what makes *Gehez* take
the bribe, which *Elisba* refused: What
makes *Demetrius* to speak for images
which *Paul* condemned: what makes
Nabal deny *Dauid* that which *Abigail*
gaue

1. Tim. 6. 10

2. King. 5. 17

Act. 19. 23

1. Sam. 5. 10

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Math. 26. 9

gaue him: What makes *Judas* grudge the oile which *Mary* tendered: Nothing but couetousnesse. When thou shoulde giue, she saith it is too much: when thou shoulde receiue, she saith it is too litle: when thou shoulde remit, she saith it is too greate: when thou shoulde repent, she saith it is too soon. When thou shoulde heare, she saith it is too farre: like *Pharao* which founde one businesse or other to occupie the *Jewes*, when they shoulde serue God.

Exod. 5. 4

Thus enerie labour hath an ende, but Conetousnesse hath none, lyke a *Suiter* in the Lawe which thinkes to haue an ende this tearme and that tearme, and the Lawyer which shoulde procure his peace pzonlonges his strife, because he hath an action to his purse as his aduersarie hath to his lande: so hee which is set on coueting dooth drinke bzyne which makes hau thirst more, and dooth see no bawen untill hee arrive at death: When he hath lyed, hee is ready to lie againe: when

when he hath sworne, he is ready to
 swear again: when he hath deceined
 he is ready to deceiue again: when y^e
 day is past, hee would it were to be-
 gin again: when the tearm is ended,
 he wisheth y^e it were come again: &
 though his house be full, and his shop
 full, and his coffers full; and his purse
 full, yet his heart is not full, but
 lank and emptie, like the disease
 which wee call the Woolfe, that is
 alwaies eating, and yet keepes the
 body leane. The Ant dooth eat the
 foode which shee findeth: the Lyon
 doth refresh himselfe with the pray
 that hee taketh, but the conefous
 man lieth by his money as a sicke
 man sits by his meate, and hath no
 power to take it, but to looke vpon
 it, like the Prince to whome *Elisha* ^{2. King. 7. 2}
 said that he should see the corne with
 his eyes, but none would come with-
 in his mouth. Thus the conefous
 man maketh a foole of himselfe. Hee
 coveteth to couet: hee gathereth to
 gather: hee laboureth to labour: hee

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Prou. 9. 12.

careth to care, as though his office were to fill a coffer full of angels, & then to dy, like an asse which carieth treasures on his back al day, and at night they are take from him, which did him no good but lode him, How happie were some if they knew not gold from lead: If thou be vvise (saith Salomon) thou shalt bee vvise for thy selfe, but he which is couetous, is couetous against himselfe. For what plague is this (vnlesse one would kill himselfe) for a man to spend al his life in carking and pining, and scraping, (as though hee should doo nothing but gather in this world to spend in the next) vnlesse he be sure that he shall come againe when hee is dead, to eate those scraps which hee hath gotten with all thys styre: Therfore couetousnes may wel bee called misery, & the couetous miserable, for they are miserable indeed.

Prou. 16. 27

Of them which seeme to be wise there be no such fooles in the world as they which loue money better then

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then themselves, but this is a iudgment of God, that they which deceiue other deceiue themselves, and liue like *Cain*, which was a vagabond vp on his owne lands: so they are beggers in the middell of their wealth. For though they haue vnderstanding to know riches, & a mind to seek them and wit to find them, and pollicie to keepe them, and life to possesse them, yet they haue such a fall sight & blear eie, that when their riches lie befoze them, they seem pouertie, & he which hath not halfe so much, seemeth richer then they. Will you know how this comes to passe? To shew that the covetous men belong to hell, they are like hell while they liue. Hel is neuer filled, and they are neuer satisfied, but like *Phoraseach* which crieth, giue, giue so their harts cry bring, bring, & though *ysaie* should say as he said to *chrysal* al these wil I giue thee, yet all wil not content the, no more then heauen contented him. But as the glutton in hel desired a drop of water, & yet a river

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Would not satisfie him: for if a drop
had bene granted him, he would haue
desired a drop more, and a drop more,
and a drop to that, so they will lie,
and sweare, and deceiue for a drop of
riches. The deuill need not offer them
all as he did to Christ, for they will
serue him for lesse: but if he could giue
them all, all would not content them
so long as they are couetous, no more
then the world contented *Alexander*.
For it is against the name & nature
of couetousnesse to be content, as it is
against the name & nature of Con-
tation to be couetous. Therfoze one
saith, y no mans hart is like the coue-
tous mans hart, for his hart is with-
out a bottom, like a fire which is kin-
deled with the oyle y comes to quench
it. A prentise is bounde but for nine
peares and then he is free: but if the
couetous might liue longer then *Me-
rhuselah*, yet they would neuer be free
men, but prentises to y world while
they haue a foote out of the graue.

Gen. 5. 25.

It is a wonder to see as the De-
uil

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will compasseth about, seeking whom
hee may deuoure, so men compasse
about seeking what they may deuoure:
such loue is betweene men and mo-
ney that they which professe god wil
vnto it from their heartes. will not
take so much paines for their life as
the take for gaine. Therefore no mar-
uell if they haue no leysure to sancti-
fie themselves, which haue no leysure
to refresh themselves. Christ knewe
what he spake, when he said. No man
can serue two maisters (meaning God
and the world) because each woulde
haue all. As the angel and the deuill
stroue for Moses bodye, not who
shoulde haue a part, but who shoulde
haue the whole, so they stroue still for
our soules, who shall haue all. There-
fore the Apostle saith, the loue of
this worlde is enmity to God. Signi-
fying such emulation betweene these
two, that God cannot abide y^e world
shoulde haue a part, and the world can-
not abide y^e God shoulde haue a part.

Therefore the loue of the worlde

1. Pet. 5.8

Pro. 1.23

Math. 16.24

Iude. 9

1. Iohn. 2. 15

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must needs bee enmitie to God, and therefore the louers of the world must needs be enemies to God: and therefore no couetous man is Gods seru-
uant, but Gods enemy. For this cause couetousnesse is called Idolatry which is the most contrarie sin to God, because as treason setteth vp another king in the kings place, so Idolatry setteth vp another God in Gods place. This word doth signifie that the couetous make so much of money, that they euen worship it in their heartes, and would doo as much for it as the Idolaters doo for their Idols.

Paule seeing such sins committed, & such paines taken for gain, thought with himself if they could be perswaded, that Godlines is gaine, it is like that they would take as much paine for Godlines as they take for gaine. Therefore hee taketh vpon him to proue this strange paradoxe, that Godlines is gaine, against all them in the verse before, which holde that
Gain

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Gain is Godlines. These two opinions are very contrary, and here are many against one. A mā would think that *Paule* should be very eloquent & sharp witted, and that he had need to vse some logicke: for hee hath chosen an hard text: What *Paule*, will you proue that Godlines is gaine? You shall haue moe opposentes against you then *Michaiab* had, when hee for *Achab* to fight. If you had taken the former verse, which saith that gaine is godlines, then you should haue had matter and examples enough: y^e merchant, and mercer, and lawyer, and landlord, and Patrone, and all would come in and speake for gaine, as the *Ephesians* cried for *Diana*: but if you will be crosse to all, and preach Godlines is gain to them which count *Gain* Godlines, men will thinke of you as *Festus* did, that you speake you knowe not what. These lessons are for *Paule* himselve. As *Christ* saith, All doo not receiue this word, so all do not receiue this gaine, but losse: we

1. King. 22. 17.

Acts. 19. 23.

Math. 19. 11.

Luke. 12. 18.

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Luke. 16. 14.

Dan. 5. 1

1. King. 4. 28

Iob. 1. 3

Luke. 7. 22

Psal. 73. 3. 27

Luke. 16. 19. 3A

Iohn. 7. 48.

Thes. 2. 9

count him rich which hath his barns
full like the Churle, his coffers full
like the glutton, his table full like
Balthasar, his stable full like Salomon,
his grounds full like Iob, his purse full
like Cræsus. You speake against your
maister: for Christ sent me down to
Iob that the poore receive the Gos-
pell, as though the Goode were of the
poorer sort, and David calleth the twi-
ked rich, they prosper and flourish,
their seed blisseth not, their cow ca-
steth not: as if he should say, it is not
as you take it *Paul*, that Goodnesse
dooth make men rich, for I haue ob-
serued in my time, that the twiked
are the wealthiest, and good *Lazarus*
is the poore man, and wicked *Dives* is
the rich man. Again, we read that
the Officers were asked, which of
the Pharisees or of the rulers did fol-
low Christ, yet these were counted
rich men though they had no Good-
nesse: and if we should examine your
Ielfe, it seemes you were a rich man
for all your Goodnesse, when you do
work

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took in your hands for your living:
therefore if godlines be such gain, how
happeneth it that your share is no
better: So they which are like *Nico-* Iohn. 3. 4
demus (when Christ saith that they
must be born again) think that he can
haue no other meaning, but that they
must return again into their mothers
wombe; and when he calleth himself
bread, that he must needs meane such
bread as they dine with: As if I were
hearing the Prophet saie so often
of Christs kingdomes, and call him
a king, I looked for a temporall king
which should bring them peace, & rest,
and glory, and make them like kings
themselues: so the carnall man, when
they heare of a kingdomes, and great
sues, & riches, straightway their minde
is corrupted, and they desire to be
franc to those things, as he as they were
to Iohn Paul answereth as Christ
answered his Disciples, I haue no
other meate, vvhich you knowe not
of, there are other riches which you
knowe not of, I sayd not that: Good
ness

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nesse is earthly, or worldly, or transitorye gaine, but Godlinesse is great Gaine.

He will not onelie prouue Godlinesse to be Gaine, but great Gaine: as if he should say, more gainful then your wares, and rentes, and fines, & interest: as though he would make the Lawyer, and Merchant, and Merchant, and Draper, and Patron, and Landlord, and all the men of riches beleue that godlines wil make them rich sooner then couetousnes. I feare this sayeng may be renewed, If a man tel you, ye wil not belecue: nay if God tel you, yet ye will not beleue it. As the Lord looked downe vpon earth, to see if any did regard him, and saith There is not one, so this sentence may goe from Courte to Citie, from Citie to Countrie, and say there is scarce one in a towne that will subscribe vnto it. Manie (saith *Dauid*) aske who will shevve vs any good: meaning riches, and honour, and pleasure, which are not good. But when hee came

Ab2.1.5

Psal.24.2
& 43.2

Psal.4.6

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came to Godlinesse it selfe, he leaues out Mary, and prayeth in his owne person, Lord lift vp the light of thy countenance vpon vs as though none woulde ioyne with him. Yet vvisdome is iustified of her ovne children, and the Godlie call Godlinesse gaine.

Math. 11. 19

To make vs loue Godlinesse, hee calleth it by the name of that which we loue most, that is, Gaine. As the Father calleth the sonne which he woulde loue moze then the rest by his owne name, to put him in minde of such a loue as hee beareth to himselfe. Here wee may see that God dooth not commaund men to be godly onely, because it makes for his glorie, but because Godlinesse is profitable to vs. For Godlines is not called Gaine in respect of him, but in respect of vs: it is gaine to vs, but it is buttie to him. So it is not called health in respect of God, but in respect of vs, because it is the health of the soule. So it is not called a kingdom

Luke. 1. 51

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home in respect of God, but in respect
of vs, because we are intituled to the
kingdome by this difference from
the reprobates. But all the good
thinges in the worlde together and
the goodnesse of all is found in God-
liness: and therefore Godliness is
called by the names of those thinges
that men count best, to the w^{ch} that the
Godly are as well, as merie, as con-
tent with their loue toward God,
and Gods loue toward them, as other
are with health, and wealth, and
pleasures. Therefore it is saide of the
Godly, the feare of the Lord shall be
his treasure. As though Godliness
were not onely riches, but as though
there were no riches but Godliness
Therefore *Jeremy* saith, The Lord is
my portion. as though he had such a
delight in Godliness, that he desired
nothing els: and therefore it is saide of
Moses, That he esteemed the rebuke
of Christ greater riches then all the
treasures of Egypt. *Isaac* likewise
as *Moses* thought, what riches are

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in Godlinesse: But is this all the
barnest: Shall godlinesse bee all the
Godly mans riches: Nay (saith
Paule). Godlinesse hath the promi- 1.Tim.4.8
ses of this life and of the life to come,
that is, the comforts and riches of
this life as wel as of the life to come.
And therefore Christ saith, First seek Math.6.33
the kingdome of God and all the rest
shall be cast vpon you, euen as the Ruth.2.16
sheaves fell before *Ruth*, so riches
shall fall in your way, as they did to
Abraham and *Lot*, and *Iaakob*; and
Iob, and *Ioseph*, riches were cast vnto
them they knew not how, but as if
God had said, Be rich, and they were
rich straight. For all good things
were created for the good, and there- Gen.1.31:
fore they are called good, because the Gen.25.30.
good God created them to good pur- Gen.27.8
pose; and therefore as *Iaakob* got the
blessing, so he got the inheritance also
to bein that as the faithful haue the
inward blessings, so haue they the
outward blessings too, when they are
good for them.

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Psal. 34. 7

For (saith *David*) They that seeke the Lord shall vwant nothing that is good. He saith not, that they shall vwant nothing: but that they shall vwant nothing that is good. Now God knoweth better then we what is good for vs: as the Nurse knoweth better then the childe when the milke is ready for it. Therefore *Christ* saith,

Mat. 6. 32

Your heauēly father knowveth vwhat you haue need of: hee saith not that we knowe what wee haue neede of, but that our Father knoweth, as if he should say, when you haue neede of health, your Father will send you health: when you haue need of riches, your Father will send you riches: when you haue neede of libertie your Father will send you libertie: for he saith not onely, that his father knowveth vwhat vve haue neede of, but that he vvill giue vs the thinges vvwhich vve

Math. 7. 11

neede. Therefore as children take no care for their apparell, what cloathes they should weare, nor for victuals what meat they should eat, but leaue this

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this care for their father, so saith Christ: **Math. 6. 31**
Take you no care, for my father careth for you.

He was not content to call Godlines gaine, but he calleth it great gain as if he should say, Gaine, and more then Gaine: Riches, and better then riches: a Kingdome, and greater then a Kingdome. As when the Prophetes would distinguish betweene the Idoll Gods, and the liuing God: they call him the great God: so the gaine of Godlinesse is called greater Gaine. The Riches of the worlde are called earthlie, transitozre, snares, thoznes, dung, as though they were not woorthie to be counted riches: and therefore to drawe the loue of men from them, the holie Ghost bringeth them in with such names of disdaine, to disgrace them with their louers: But when he comes to Godlinesse, which is the riches of the soule, he calleth it greater riches, heavenly riches, unsearchable riches, euerlasting riches, with
all **Pro. 3. 15**

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Cant. 4. 1

all the names of honoꝛ, and all the
names of pleasure, and all the names
of happinesse. As a woman trimmes
and deckes her selfe with an hundred
ornamentes, onely to make her ami-
able: so the holy Ghost setteth out god-
linesse with names of honour, and
names of pleasure, and names of hap-
pinesse, as it were in her iewels with
letters of commendation, to make her
to be loued. Least any riches should
compare with Godlinesse, he giues it
a name aboue other, and calleth it
Great riches, as if he would make a
distinction between riches and riches,
between the gaine of Ceuiciousnesse,
and the gayn of Godlines: the peace
of the world and the peace of consci-
ence: the ioy of riches and the ioy of
the holy Ghost. The worldly men
haue a kinde of Peace, and ioy, and
riches, but I cannot cal it Great, be-
cause they haue not enough, they
are not contented as the Godly are:
therefore onely Godlines hath this
honoꝛ, to be called great riches. The
gaine

of Contentation.

gaine of couetousnes is nothing but
wealth; but the gaine of Godlinesse
is wealth, and peace, and ioy, and the
loue of God, and the remission of sin
and life euerlasting. Therefore onely
Godlinesse hath this honour to be cal-
led greate Gaine. Riches make hate,
but Godlinesse makes peace: Riches
breede couetousnes, but Godlinesse
bringes contentation: Riches make
men vnwilling to die, but Godlinesse
makes men ready to die: riches often
hurt the owner, but Godlinesse profit-
eth the owner and other. Therefore
onely Godlinesse hath this honor to be
called great riches: such gaine, such ioy,
such peace is in Godlinesse; and yet no
man coueteth it: for this is the qual-
tie of vertue, it seemeth nothing vnto
a man til he hath it, as Salomon saith
of the buyer, 'while he is buying, he
dispraiseth the thing which he buyeth;
and saith, It is naught, it is not woorth
the price which is aske: but when he
hath bought it, so soon as he is gone he
boasteth of his purchase, and saith,

Prov. 20. 14

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it is better then his mony. So godli-
nes befoze a man haue it, he saith it is
not woꝛth his laboꝛ, and thinks ene-
ry houre too much that he spendeth a-
bout it, but when he hath found it, he
woulde not lose it againe foꝛ all the
woꝛld, because he is now come to that
which followeth, to be conteted with
that he hath. Riches come, and yet y
man is not pleased: honoꝛ comes, and
yet the man is not pleased: liberty
comes, and yet the man is not plea-
sed: pleasure comes, & yet the man is
not pleased: vntill God come, & then he
saith, My cup is ful, Shew vs thy father
(saith *Philip*) & it sufficeth: nay the we
bs thy truth & it suffiseth. Now my
soule (saith the chor^{us}) take thy rest:
nay, now we my soule take thy rest, foꝛ
thou hast laid bp foꝛ many years. The
goble man hath found that which al
y woꝛld doth seek: that is, enough. ene-
ry woꝛd may be defined, & every thing
may be measured, but enough cannot
be measured noꝛ defined: it changeth
euery year: when we had nothing we
thought

Psal 23-5
John 14-8.

Luke 12-79.

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of Contentation.

thought it enough if we might obtaine
lesse than we haue: whē we came to
more, we thought of an other enough:
now we haue more, we dream of ano
ther enough: so Enough is alwayes to
come, though too much be there alrea
dy. This is because we take conten
tation in the things, when it is in the
minde. for Godlinesse is in the the
minde, and the gaine of Godlines is
contentation.

The Apostle speakes as though he
had founde a newe kinde of riches,
which the worlde neuer thought of,
that are of such a nature, that they
will satisfie a man like the water
which Christ spake of, he that drinkes
of this ywater shall thirst no more. So
they that taste of these riches shall
couet no more: but as the holy Ghost
filled all the house, (Act. 2) so the grace
and peace, and ioy of the holy ghost
fillerh al the hart, that as Ioseph had no
need of Astronomy because he had the
spirite of Prophecie, so he which hath
Contentation hath little of riches. He

John. 4. 14

Act. 2. 2.

Gen. 44. 13

The benefite

2: King. 9. 18

thinks not of the philosophers stone
nor the gold of Ophir, nor y^e Mines of
India, but he hath his *quietus est* with-
out suit of lawe, for he retaineth a
Peace-maker within, which woulde
make all Lawyers Preachers, if
men were so wise to take counsell of
it, when the law is ended, if a man
be not content hee is in strife still:
when the disease is cured, if a man be
not content he is sicke still: when the
want is supplied, if a man be not
content hee is in want still, when
bondage is turned into libertie, if a
man be not content hee is in bondage
still: but though he be in law, and sick-
nesse, and pouertie, and bondage, yet
if he be content, he is free, and rich,
and merie, and quiet, even as Adam
was warm, though he had no cloathes.
Such a commander is Contentation,
that wheresoeuer she setteth foote, an
hundred blessings wait vpon her: In
euery disease she is a Physitian, in e-
uery strife shee is a Lawyer, in euery
doubt shee is a Preacher, in euery
griefe

Gen. 2. 25

of Contentation.

griefe there is a comforter : like a
sweete perfume which taketh away
the euill sent, and leaueth a pleasant
sent for it : as the Unicorne's horne
dippeth in the fountain, and maketh
the waters which were corrupt and
noisome, to be cleare & wholesome up-
on the suddaine: so whatsoeuer estate
Contentation comes vnto, it saith **Math. 10. 13.**
like the Apostles, Peace be to this
house, peace be to this heart, peace be
to this man. I may liken it to the five
loaves & two fishes wherewith Chriſt
fed five thousand persons, & yet there **Luke. 9. 17**
were twelue baskets full of y^e which
was left, which coulde not fill one
basket when it was whole: so their lit-
tle feast was like a great feast : so the
Goodly, though they haue but little for
themselves, yet they haue something
for other, like the widows Mite, that **Math. 23. 42**
they may say as the Disciples said to
Chriſt, they want nothing, though **Luke. 22. 35**
they haue nothing. Contentation
wanteth nothing, and a good heart is
worth all : For if she want bread, she
can

Iohn. 4. 32

The benefite

can say as Christ said, I haue another bread : If she want riches, she can say I haue other riches : if shee want rest, she can say, I haue other rest : if she want strength, she can say, I haue other strength, if shee want friendes. shee can say, I haue other friendes. Thus the godly finde all within, that the godlesse seeke without. Therefore if yee see a man contented with that which he hath, it is a great signe that Godlinesse is entered into him, for the heart of man was made a Temple for God, and nothing can fill it but God alone. Therefore *Paule* saith after his conuersion that whiche hee could neuer say before his conuersion, I haue learned to be content, first he learned godlinesse, then godlinesse taught him contentation. Now (saith *Paule*) I haue learned to be content, as though this wer a lesson for every christian to learn, to be content. For thus he must thinke, that as God said to *Moses*, when he could not obtaine leave to go to *Canaan*. Let this suffice thee

1. Cor. 3. 16.

Phil. 4. 12.

Deut. 3. 26.

of Contentation.

thee to see Canaan: so, whatsoener he
giueth, he giueth this charge with it,
Let this suffice thee. As *Jeremy* saith
This is my sorrowe, and I will beare it: *Jerem. 16. 9.*
so thou must say, This is my portion
and I will take it. This is the signe,
whether Godlinesse bee in a man, if
he haue ioy of that which hee hath: for
the thinges which God giueth to the
righteous, *Paule* saith that he giueth *Tim. 6. 17.*
them to enioy, that is if he haue much,
hee can say with *Paul*, I haue learned
to abound: if he haue litle, he can say
with *Paule*, I haue learned to vwant: *Phil. 4. 12.*
that is, if hee haue much as *Abraham*,
and *Lot*, and *Isaakob*, and *Iob*, and *Io-*
seph had, yet it cannot corrupt his
minde, but as the net was full of fi- *Iohn. 21. 11.*
shes, and yet did not rent, because
they cast it in at *Chrisses* command:
so though the godly man bee full of
riches, yet his heart is not rent, his
minde is not troubled, his counte-
nance is not changed, because hee re-
membresth that these thinges were
geuen him to doo good, as noble He-
ster

The benefite

Her thought of her honoz: if he haue
litle, it is like the litle oyle which ser-
ued the widowe as litle as it was a
2. King. 14. 7
Psal. 37. 16 For a litle to the righteous. (saith Da-
uid) is better then great riches to the
vngodly: for when a man hath found
the heauenly riches, he careth not for
earthly riches no more then he which
walketh in the Sonne, thinkes whi-
ther the Moone shine or no, because
he hath no neede of her light. There-
fore we conclude with Christ: Blessed
are they which thirst after righteous-
nesse, for they shall be satisfied, not they
which thirst after riches, nor they that
thirst after pleasure, they shall not be
satisfied, but thirst more, as ambitious,
voluptuous and couetous, but
they that thirst after righteousness
shall be satisfied; though they haue no
riches, nor honoz, nor pleasure. If ye
aske like the virgin How can this be?
Looke vpon Adam and Enah, though
they were naked yet they did not see
their nakednesse, so long as they were
innocent: but when they began to re-
bel

of Contentation.

bel, then they began to want cloathes, so though a man be poore, yet he dooth not see his povertie so long as he is contented, but when he beginneth to couet, then he beginneth to want riches, and from þat day the curse (in the first of Agge.) takes hold vpon him, Ye eate but ye haue not enogh: ye drinke, but yee are not satisfied: ye cloath your selues, but are not vvarme. Indeed þat couetous man seemeth to draw the world to him with cordes, his coffers are lodestones, his handes like nets, his fingers like limetwigs, there it comes, and there it comes, one woulde thinke that this man should be happie one day, When the charls barnes were ful, he had his soule rest, thinking to gain rest by couetousnes, that he might say: Riches gaine rest as well as Godlines, but see what happened that night when he began to take his rest; Riches and rest, & soule, & all were taken from him. Did he not gaine faire? would he haue takē such paines if hee had thought of such rest? Couetousnesse may gaine riches, but

The benefite

Esay. 48. 3

Pro. 12. 3.

Pro. 10. 22.

Pro. 15. 6

Luke, 12, 33

but it cannot gain rest: ye may think like
this churle to rest, when your harnes &
shops, and coffers are full, but you shall
find it true which Esay saith, there is no
rest to the vngodly, therefore the wise
man to prevent any hope of rest, or ho-
nour, or profit by sin, speakes as though
he had tried, a man cannot be establi-
shed by iniquitie. Therefore he cannot
be quieted nor satisfied by the gaine of
deceit, or bzibes, or lies, or vsury, which
is iniquitie: therefore blessed is the man
in whose Godlines doth make rich, for
when the blessing of the Lord maketh
rich (saith Salamon) he dooth adde no
sorrowe to it, but (saith hee) the reue-
nues of the vicked is trouble, as
though his money were care; wherefore
let patrone, & landlozd, and lawyer, and
al say now, that Paul hath chosen y bet-
ter riches, which theefe, nor moeth, nor
canker can corrupt; these are the riches
at last which we must dwell with, when
all the rest which wee haue lied for, and
sworne for, and fretted for, and cosoned
for, and broken our sleep, and lost many
ser.

of Contentation.

sermōs, for sake vs, like seruāts which
change their maisters: then godlines
shal seem as great gaine to vs as it did
to *Paule*, & he which loued the world
most would giue al that he hath for a
draim of faith, & he might be sure to go
to heauen when he is dead, though he
went towards hel so long as he liued.
Here then is an aunswere to them
which aske what profite is it to serue
God? howe happie was *Barzillai*
which would not bee exalted: what
quiet had the *Shunamite* which cared
not for preferment? when did the
Disciples seeme so riche as when
they were willing to leaue all: this
shall be your gain when you are vsu-
rers of Godlines. Is not the woord
gone too, & yet which hath killed co-
uetousnes? That I may end my ser-
mon: either you goe away contented,
or els you goe away condemned of
your owne conscience: before you
were vered with courtonnesse, but
nowe the woord shall vere you too, for
you shall neuer couet, noz lie, noz de-
ceiue,

Iob. 21. 15

Mal. 3. 14.

2. Sam. 19. 33.

2. King 4. 13.

Luke. 5. 11

The benefite

ceine hereafter, but a sargeant shal arrest you vpon it, & some sentēce which you haue heard, shal! gnaw you at the hart with a *memorandum* of hel, that ye shal wish. O y I could abādon this sin, oꝛ els that I had neuer hard that warning which makes it a cozosine vnto me before I can leaue it: If they which are greedy stil, could see what peace, & rest, & ioy goe home with them which are contented (although they may say with *Peter* gold and siluer haue I none) euery man would bee a suter to godlines, y he might haue the dowry of contentation. But as *Iohn* baptised with water, so I can but teach you with wordes. Now you haue heard what Contentation is, you must pray to another giue it vnto you.

It is said of this city, that many citizens of *London* haue good willes, but bad deeds, that is, you do no good vntill ye die. First you are vngodly, that you may be rich, and then you part frō some of your riches to excuse for your vngodlinesse: it may be, y some here haue

AG. 3. 6.

Luke. 3. 12.

of Contentation.

haue set downe in their willes, when
I die I bequeath an hundred pounds
to a colledge, & an hundred pounds to
an hospital, & an hundred golwnes to
poore men: I doe marueile that you
giue no more when you are at that
point, for *Iudas* whē he died returned
al again: so ye die and thinke when ye
are gone, that God will take this for a
quittance: deceiue not your selues af-
ter you haue berefted other, for God
doth not looke vpon that which ye do
for fear, but vpon that which ye do for
loue. If you can find in your harts to
doe good while you are in health, as
Zacharias did, then God hath respect
vnto your offering, but as *Isaac* de-
manded of his sonne how hee got his
benison before he eat it, so before god
hearken how you giue your riches,
first hee examines how you come by
thē. The party may be hanged for stea-
ling the money which he distributeth
to the poore. If a man should count
godlines gaine, much more should he
sare to gaine by godly meanes.

Thus

Math. 27.3

2. Cor. 9.7

Luke. 19.8

Gen. 27.20

Deut. 23.18

The benefite

Nom. 22. 17

Math. 20. 20.

1. Sam. 16. 1

Luke. 11. 2

Reue. 2. 9

Luke. 16. 9

Phil. 4. 12.

John. 8. 36.



Thus you see the fruites of Goodlines and the fruites of couetousnes, to say *Balaam* posting for a bribe, & the sonnes of *Zebedeus* suing for preferment, least seeking for aless they lose a better kingdome then *Saule* found: if ye be couetous you shal uener haue inough though you haue too much, but when ye pray thy kingdome come, ye shal wish my kingdome come. If ye be goble, ye shal haue inough, though ye seem to haue nothing, like y^e *Smyrians* of whom God saith, I know thy pouertie, but thou art rich. Therefore what counsel shal I giue you, but as Christ counselled his disciples, be not friends to riches, but make you friends of riches: & know this, that if you can not say as *Paule* saith, I haue learned to be content, Goodlines is not yet come vnto your house, for the companion of Goodlines is Contentation, which when she comes wil bring you al things. Therefore as Christ saith, If the son make you free, you shal be free indeede, so I say, if Goodlines make you rich, ye shal be rich indee.

The Lord Jesus make ye
doers of that ye have
heard. Amen.

Wm 74 b 65
BM 4452 a 29

ends as opposite
with FIVIS

above words in
pened to the ^{upper} left
not in other ed.

19 May



